JOHN HENRY NASH

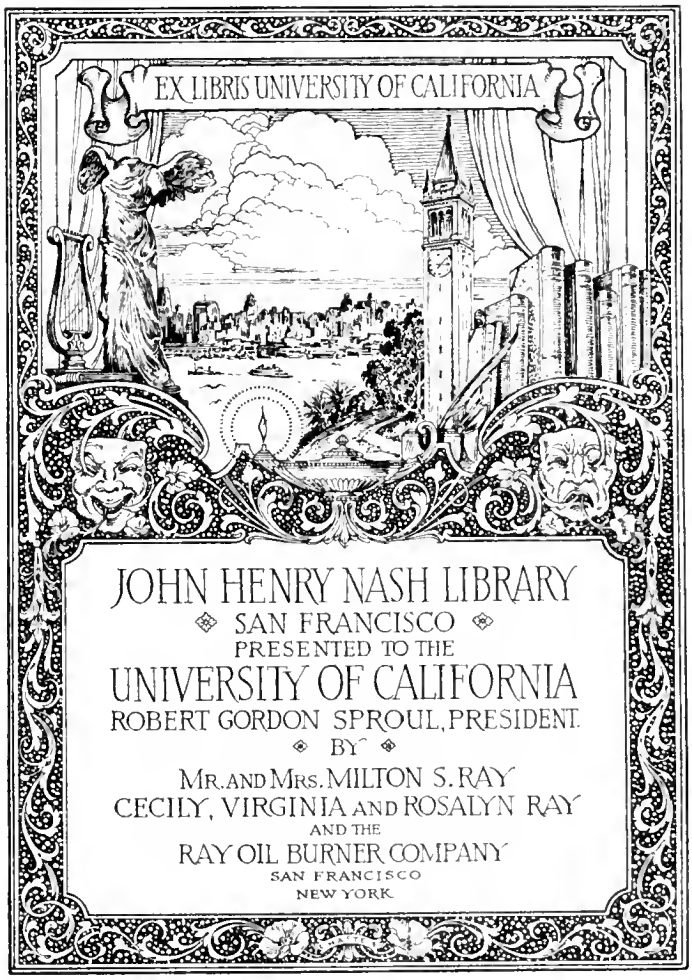
Berners (Dame Juliana), The Boke of Saint Albans, by Dame Juliana Berners, containing treatises on Hawking, Hunting, and Cote Armour: printed at Saint Albans by the Schoolmaster printer in 1486. Reproduced in facsimile with an Introduction by William Blades. 1881. 4to, *stamped vellum gilt, uncut, 2l. 2s.*

The only exact reprint of this most remarkable and interesting book.

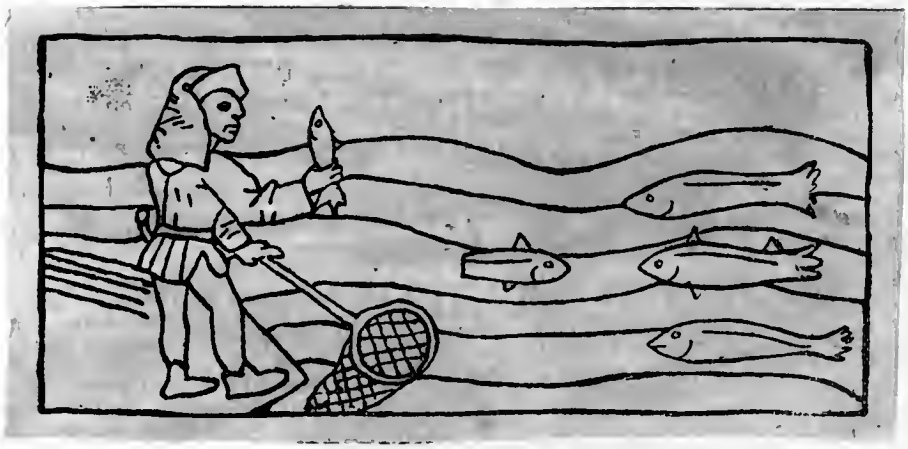
53 ——— **A Treatise of Fishing with an Angle,** being a Fac-simile Introduction of the First Book on Fishing printed in England by Wynkyn de Worde, at Westminster, in 1496, with an Introduction by Rev. W. G. Watkins, *curious woodcut of a Fifteenth Century Angler, from the original 4to Old English style; parchment binding with rough edges,* [redacted].

1496 (*rep.* 1880)

Isaac Walton, Burton, in his Anatomy of Melancholy, and other Fishers, down to Sir Humphrey Davy, have gained inspiration from this book. This facsimile is exact as to paper, printing, and in every respect. It should go with the Book of St. Alban's. Although published at first separately, Dame Juliana afterwards incorporated it with the Second Edition of that book.



A Treatyse of Fysshynge wyth an Angle.



A Treatyse of Fysshynge wyth an Angle

BY

DAME JULIANA BERNERS:

BEING A *FACSIMILE* REPRODUCTION OF THE FIRST BOOK ON THE SUBJECT OF FISHING PRINTED IN ENGLAND BY

WYNKYN DE WORDE

AT WESTMINSTER IN 1496.

With an Introduction by

REV. M. G. WATKINS, M.A.

ELLIOT STOCK, 62, PATERNOSTER ROW,
LONDON, E.C.
1880

Preface

TO

Dame Juliana Berners' Treatyſe on Fyſſhynge wyth an Angle.

THE ſcholarly angler is here preſented with an exact *facſimile* of the firſt Engliſh treatiſe on fiſhing. The book is of extreme intereſt for ſeveral reaſons, not the leaſt curious being that it has ſerved as a literary quarry to ſo many ſucceeding writers on fiſhing, who have not diſdained to adapt the authoreſs's ſentiments to their own uſe, and even to borrow them word for word without acknowledgment. Walton himſelf was evidently familiar with it, and has clearly taken his "jury of flies" from its "xij flyes wyth whyche ye ſhall angle to ye trought & grayllyng;" while Burton, that univerſal plunderer, has extracted her eloquent eulogy on the ſecondary pleaſures of angling for incorporation with the patchwork structure of his "Anatomy of Melancholy." Beſides giving the earlieſt account of the art of fiſhing, the eſtimate which the authoreſs forms of the moral value of the craft is not only very high, but has ſerved to ſtrike the keynote for all ſubſequent followers of the art both in their praiſes and their practice of it. To this little

treatiſe more than to any other belongs the credit of having aſſigned in popular eſtimation to the angler his meditative and gentle nature. Many pure and noble intellects have kindled into laſting devotion to angling on reading her eloquent commendation of it. Such men as Donne, Wotton, and Herbert, Paley, Bell, and Davy, together with many another excellent and ſimple diſpoſition, have caught enthuſiaſm from her lofty ſentiments, and found that not their bodily health only, but alſo their morals, were improved by angling. It became a ſchool of virtues, a quiet paſtime in which, while looking into their own hearts, they learnt leſſons of the higheſt wiſdom, reverence, reſignation, and love—love of their fellow-men, of the lower creatures, and of their Creator.

Nothing definite is known of the reputed authoreſs, Dame Juliana Barnes or Berners. She is ſaid to have been a daughter of Sir James Berners of Roding Berners in the county of Eſſex, a favourite of King Richard the Second, who was beheaded in 1388 as an evil counſellor to the king and an enemy to the public weal. She was celebrated for her extreme beauty and great learning, and is reported to have held the office of prioreſs of the Benedictine Nunnery of Sopwell in Hertfordſhire, a cell to the Abbey of St. Alban, but of this no documentary evidence exiſts. The firſt edition of her "Book of St. Alban's," printed by the ſchoolmaſter-printer of St. Alban's in 1486, treats of hawking, hunting, and coat-armour. In the next edition, "Enprynted at Weſtmeſtre by Wynkyn the Worde the yere of thyncarnacõn of our lorde. M.CCCC.lxxxxvi," among the other "treatyſes perteynynge to hawkynge & huntynge with other dyuers playſaunt materes belongynge vnto nobleſſe," appeared the preſent treatiſe on angling. The ariſtocratic inſtincts of the

authoreſs prompted this mode of publication, as ſhe herſelf explains in the concluding paragraph—"by cauſe that this preſent treatyſe sholde not come to the hondys of eche ydle perſone whyche wolde deſire it yf it were enprynted allone by itſelf & put in a lytyll plaunflet, therfore I haue compylyd it in a greter volume of dyuerſe bokys concernynge to gentyll & noble men to the entent that the forſayd ydle perſones whyche ſholde haue but lytyll meſure in the ſayd dyſporte of fyſſhyng ſholde not by this meane vtterly dyſtroye it." The preſent publication is the "little pamphlet" which was encloſed in this "greater volume." An edition of it as a diſtinct treatiſe appears to have been iſſued by Wynkyn de Worde ſoon after that of 1496, with the title, "Here begynnyth a treatyſe of fyſſhynge wyth an Angle" over the curious woodcut of the man fiſhing which is on the firſt page of the preſent *facſimile*, but only one copy of it is known to be in exiſtence. At leaſt ten more editions appeared before the year 1600. This ſhows the great popularity of the book at the time of its publication, and conſidering how human nature remains the ſame, and the charms of angling are equally grateful to every freſh generation of anglers, affords a ſufficient reaſon for the ſtrong antiquarian delight which all literary anglers of the preſent century have felt in the book. It is worth while briefly to trace the bibliography of angling onwards until the appearance in 1653 of Walton's *Compleat Angler*, when the reader will be on familiar ground. In the interval of more than a hundred and fifty years between theſe two names of Berners and Walton, ſo deeply reverenced by every true ſcholar of the craft, there occur but four books on angling, though each one of these poſſeſſes a fame peculiar to itſelf. Firſt came Leonard Maſcall's *Booke of Fiſhing with Hooke and Line*, publiſhed in

1590. Taverner's *Certaine Experiments concerning Fiſh and Fruite* followed in 1600. Then came in 1613 the *Secrets of Angling* of the celebrated angling poet, J. D. [John Dennys], whoſe verſes have perhaps never yet been ſurpaſſed; and finally, in 1651, appeared Barker's *Art of Angling.* With this fiſherman and "ambaſſador's cook," as he calls himſelf, Walton muſt often have converſed.

It is a further teſtimony to the attractions which angling has always poſſeſſed for contemplative natures that the art appears here ſyſtematiſed, ſo to ſpeak, as early as the middle of the fifteenth century in England, where it has been practiſed ever ſince with more enthuſiaſm and ſkill than in other countries. There is a ſad gap in angling literature from the days of Auſonius, at the commencement of the fourth century, to thoſe of Dame Juliana Berners. Fly-fiſhing, indeed, is not named between the time of Ælian and that of the Treatyſe. It is clearly deſcribed by the former writer, who alone among the ancients mentions it, but in the preſent book it is ſpoken of under the term "angling with a dubbe," as if it were well-known and practiſed. Not only ſo, but it is clear that the writer had books of angling lore before her, perhaps monkiſh manuſcripts, as Hawkins ſuggeſts, which would be of ineſtimable intereſt could they now be recovered. Thus in ſpeaking of the carp, the reader will find ſhe writes—"as touchynge his baytes I haue but lytyll knowlege of it. And me were loth to wryte more than I knowe & haue prouyd. But well I wote that the redde worme & the menow ben good baytys for hym at all tymes as I haue herde ſaye of perſones credyble & alſo founde wryten in bokes of credence." No better rules can be given for fly-fiſhing at preſent than the two which ſhe preſcribes for angling—"for the fyrſte and pryncypall poynt in anglynge: kepe ye euer fro the water fro

the ſighte of the fyſſhe," and "alſo loke that ye ſhadow not the water as moche as ye may." The "troughte" is to be angled for "wyth a dubbe" [artificial fly] "in lepynge time;" but as for the ſalmon, "ye may take hym: but it is ſeldom ſeen with a dubbe at ſuche tyme as whan he lepith in lyke fourme & manere as ye doo take a troughte or a gryalynge." With the imperfect tackle and clumſy rod of thoſe days, it is no wonder that the capture of ſalmon with a fly, which is ſtill the crowning achievement of the craft, could ſeldom be effected.

After the eloquent pleading for angling with which the treatiſe opens, the lady at once proceeds to teach the making of the "harnays" of it. The rod ſhe orders to be conſtructed ſomewhat reſembles, ſave in its larger ſize, the modern walking-ſtick rod. A hazel wand, or failing it, one of willow or mountain aſh, is to be procured, as thick as the arm and nine feet in length. This is to form the butt, and is to be hollowed out by means of divers red-hot irons into a tapering hole, which is to receive the "croppe," or top, as we now call it, when not in uſe. This "croppe" is to be made of a yard of hazel, joined to a length of blackthorn, crab, medlar, or "jenypre." All theſe are to be cut between Michaelmas and Candlemas, the lady giving very particular directions as to their drying and the like. When the two portions of the "crop" are "fretted together," the whole rod is to be ſhaved into a ſhapely taper form; the ſtaff encircled with long hoops of iron or latten at both ends, and finiſhed with a "pyke in the nether ende faſtnyd wyth a rennynge vyce: to take in & oute youre croppe." The line is then to be wound round the crop and tied faſt with a bow at the top. The reader will note that there is no mention of a reel; it was only uſed, ſeemingly until the beginning

of this century, for large ſalmon and pike. An angler who hooked a fiſh when armed with this ponderous rod (which muſt from its deſcription have been nearly eighteen feet long, as large as a modern ſalmon rod), would act as Izaak Walton would have done in the like predicament,—throw the rod in to the fiſh and recover it when he could. But the lady is wonderfully pleaſed with this mighty rod, and thus concludes—"Thus ſhall ye make you a rodde ſoo preuy that ye maye walke therwyth: and there ſhall noo man wyte where abowte ye goo. It woll be lyghte & full nymbyll to fyſſhe wyth at your luſte. And for the more redyneſſe loo here a fygure," and ſhe adds the curious woodcut which the reader may ſee reproduced at page 5.

Then follow directions how to dye and make lines and hooks. There were evidently no manufacturers of hooks in the fifteenth century: each angler made his own. The caſting of plummets and forming of floats ſucceed. The ſix methods of angling and the mode of playing a fiſh are next treated, and the latter alone ſhows that Dame Juliana muſt herſelf have been a proficient in the craft. No one but a thoroughly good fiſher could have ſummed up the art of playing a fiſh in the words—"kepe hym euer vnder the rodde, and euermore holde hym ſtreyghte: soo that your lyne may ſuſteyne and beere his lepys and his plungys wyth the helpe of your croppe & of your honde." The place, the time of day, and the weather in which to fiſh, are next particularly deſcribed after the exactitude peculiar to fiſhing manuals of the olden time. Theſe paragraphs are well worth the conſideration of a modern angler, eſpecially the charge, "yf the wynde be in the Eeſt, that is worſte For comynly neyther wynter nor ſomer ye fyſſhe woll not byte thenne."

The following part of the treatiſe, with what baits and how to angle for each kind of fiſh, together with a brief deſcription of each, certainly furniſhed Walton with a model for ſome of his chapters. This portion of her book is regarded by the authoreſs as moſt neceſſary to be known and proficiency in carrying out her rules "is all the effecte of the craſte." She adds amuſingly, "for ye can not brynge an hoke in to a fyſſh mouth wythout a bayte." A few of the quaint receipts of her age ſucceed; how to keep live baits, to make paſtes and the like, ending with a rule which is often given to flyfiſhers for trout at the preſent day: "Whan ye haue take a grete fyſſhe: vndo the mawe, & what ye fynde therin make that your bayte: for it is beſte."

Juſt as the authoreſs riſes to eloquence at the beginning of the treatiſe when comparing the fiſher's happy life with the toils and troubles which too often fall to the lot of the hunter, hawker, and fowler, ſo the end of theſe rules once more recalls her enthuſiaſm. The laſt two pages of the book give us a portrait of her conception of the perfect angler, and it is no preſumption to ſay that a nobler and truer picture has never been limned. Simplicity of diſpoſition, forbearance to our neighbours' rights, and conſideration for the poor, are ſtrongly inculcated. All covetouſneſs in fiſhing or employment of its gentle art to increaſe worldly gain and fill the larder is equally condemned. She holds the higheſt view of angling; that it is to ſerve a man for ſolace, and to cauſe the health of his body, but eſpecially of his ſoul. So ſhe would have him purſue his craft alone for the moſt part, when his mind can riſe to high and holy things, and he may ſerve God devoutly by ſaying from his heart his cuſtomary prayer. Nor ſhould a man ever carry his amuſement to exceſs, and catch too much at one time;

this is to deſtroy his future pleaſure and to interfere with that of his neighbours. A good ſportſman too, ſhe adds, will buſy himſelf in nouriſhing the game and deſtroying all vermin. So will what Walton calls "the civil, well-governed angler" eſcape the vices which ſpring from idleneſs, and enjoy the full delights of an elevating and noble recreation. "And all thoſe that done after this rule ſhall haue the bleſſynge of god & ſaynt Petyr, whyche he theym graunte that wyth his precyous blood vs boughte."

"And therefore to al you that ben vertuous: gentyll: and free borne I wryte & make this ſymple treatyſe folowynge: by whyche ye may haue the full crafte of anglynge to dyſport you at your luſte: to the entent that your aege maye the more floure and the more lenger to endure."

M. G. W.

Here begynnyth the treatyse of fyshynge wyth an Angle.

SAlomon in his parablys sayth that a good spyryte makyth a flourynge aege) that is a fayre aege & a longe. And syth it is soo: I| aske this questyon). Whi che bey the meanes & the causes that enduce a man in to a mery spyryte.: Truly to my beste dyscrecõn it semeth good dysportes & honest gamys in whom a man I|oy eth wythout ony repentance after. Thenne folowyth it ỳ go = de dysportes & honest games bey cause of mannys fayr aege & longe life. And therfore now woll I| chose of foure good dispor tes & honeste gamys) that is to wyte: of huntynge: hawkynge: fysshynge: & foulynge. The beste to my symple dyscrecõn why the is fysshynge: callyd Anglynge wyth a rodde: and a lyne

and ay hoke} And therof to treate as my ſymple wytte may ſuf
fyce: both for the ſayd reaſon of Salamon and alſo for the rea=
ſon that philyp makyth in this wyſe(¶ Si tibi deficiant medici
medici tibi fiant: hec tria mens leta labor & moderata dieta.
¶ We ſhall vnderſtonde that this is for to ſaye } If a man lacke
leche or medicyne he ſhall make thre thynges his leche & medy
cyne: and he ſhall nede neuer no moo. The fyrſte of theym is a
mery thought. The ſeconde is labour not outrageo?. The thyr
de is dyete meſurable. Fyrſte that yf a man wyll euer more be
in mery thoughtes and haue a gladdeſpyryte: he muſt eſchewe
all contrarypous company & all places of debate where he my=
ghte haue any occaſyons of malencoly. And yf he woll haue a
labour not outrageous he muſt thenne ordeyne him to his ley
tys eaſe and pleaſaunce wythout ſtudye penſyfneſſe or trauey
le a mery occupacyon whyche maye reioyce his herte: & in why
che his ſpyrytes may haue a mery delyte. And yf he woll be dy
etyd meſurably he muſt eſchewe all places of ryotte whyche is
cauſe of ſurfette and of ſyknneſſe} And he muſt drawe him to pla
ces of ſwete ayre and hungry: And ete nouriſhable meetes and
dyffyable alſo.

NOw thenne woll I dyſcryue the ſayd dyſportes and ga
mys to fynde the beſte of theym as verely as I can} alle
be it that the ryght noble and full worthy prynce the du
ke of Yorke late callid mayſter of game hath diſcryued the myr
thes of huntynge lyke as I thynke to dyſcryue of it and of alle
the other. For huntynge as to my entent is to laboryous} For
the hunter muſt alwaye renne & folowe his houndes: trauey=
lynge & ſwetynge full ſore. He blowyth tyll his lyppes blyſter
And whay he wenyth it be ay hare full oft it is ay hegge hogge
Thus he chaſyth and wote not what. He comyth home at euy
ray beteyrayckyd: and his clothes torne were ſhode all mery
Some hounde loſte: ſome ſurbat. Suche greues & many other
happyth vnto the hunter} whyche for dyſpleyſaunce of theym I
loue it I dare not reporte. Thus truly me ſemyth that this is
not the beſte dyſporte and game of the ſayd foure. The dyſpor
te and game of hawkynge is laboryous & noyoule alſo as me
ſemyth. For oftey the fawkener leſeth his hawkes as the hun=

ter his houdes. Thenne is his game & his dysporte good. Full
oftey crepeth he & whystelyth tyll that he be tyght euyll a thir
ste. His hawke taketh a bowe and lyste not ones on hym rewar
de. Whan he wolde haue her for to flee: thenne woll she bathe.
With mys feedynge she shall haue the fronse: the Rye: the Crap
and many other sykneses that brynge theym to the Sowle.
Thus by prouff this is not the beste dysporte & game of the sa
ydfoure. The dysporte & game of fowlynge me sempth moost
symple For in the wynter season the fowler speedyth not but in
the moost hardest and coldest weder: whyche is greuous? For
whan he wolde goo to his gynnes he mayne not for colde. Ma-
ny a gynne & many a snare he makyth. Yet sorely dooth he fa-
re. At mory tyde in the dewe he is weete shode vnto his taylle.
Many other suche I cowde tell: but drede of magre makith me
for to leue. Thus me sempth that huntynge & hawkynge & al-
so fowlynge bey so laborous and greuous that none of theym
maye perfourme nor bi very meane that enduce a man to a me
ry spyryte: whyche is cause of his longe lyfe acordynge vnto ỳ
sayd parable of Salamon. ¶ Dowteles theñe folowyth it that
it must nedes be the dysporte of fysshynge wyth an angle. For
all other manere of fysshyng is also laborous & greuous: oftey
makynge folkes ful wete & colde (whyche many tymes hath be
seen cause of grete Infirmytees. But the angler maye haue no
colde nor no dysease nor angre) but yf he be causer hymself. For
he maye not lese at the moost but a lyne or an hoke: of whyche
he maye haue store plentee of his owne makynge) as this sym
ple treatyse shall teche hym. Soo thenne his losse is not greu
us. and other greyffes maye he not haue) saynge but yf ony
fysshe breke away after that he is take on the hoke) or elles that
he catche nought: whyche bey not greuous. For yf he faylle of
one he maye not faylle of a nother) yf he dooth as this treaty-
se techyth: but yf there be nonght in the water. And yet atte the
leest he hath his holsom walke and mery at his ease. a swete ay
re of the swete sauoure of the meede floures: that makyth hym
hungry. He hereth the melodyous armony of fowles. He seeth
the ponge swannes: herons: duckes: cotes and many other fow
les wyth theyr brodes.) whyche me sempth better thay alle the

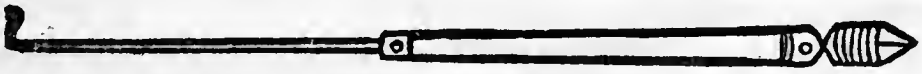
noyse of hounds: the blastes of horns and the crye of foulis that hunters: fawkeners & foulers cay make. And yf the angler take fysshe: surely thenne is there noo may merier thay he is in his sporte. ¶ Also who soo woll vse the game of anglynge: he must ryse early. Whiche thyng is prouffytable to may in this wyse. That is to wyte: moost to the heele of his soule. For it shall cause hym to be holy. and to the heele of his body. For it shall cause hym to be hole. Also to the encrease of his goods. For it shall make hym ryche. As the olde englysshe prouerbe sayth in this wyse. ¶ Who soo woll ryse early shall be holy helthy & zely.

¶ Thus haue I proued in myn entent that the dysporte & game of anglynge is the very meane & cause that enducith a may in to a mery sporte: Whyche after the sayde parable of Salomon & the sayd doctrynne of phisyk makyth a flourynge aege & a longe. And therfore to al you that bey vertuous: gentyll: and free borne I wrote & make this symple treatyse folowynge: by whyche ye may haue the full craftte of anglynge to dysport you at your lusste: to the entent that your aege maye the more flourre and the more lenger to endure.

If ye woll be craftyy in anglynge: ye must fyrste leerne to make your harnays. That is to wyte your rodde: your lynes of dyuers colours. After that ye must knowe how ye shall angle in what place of the water: how deye: and what time of day. For what maneere of fysshe: in what weedyr. How many impedymentes there bey in fysshynge ý is callyd anglynge And in specyall wyth what baytys to euery dyuers fysshe in eche moneth of the yere. How ye shall make your baytes brede where ye shall fynde theym: and how ye shall keye theym. And for the moost craftyy thynge how ye shall make youre hokes of stele & of osmonde. Some for the dubbe: and some for the flote: & the grounde. as ye shall here after al thyse fynde expressed openly vnto your knowlege.

¶ And how ye shall make your rodde craftly here I shall teche you. Ye shall kytte betwene Mychelmas & Candylmas a fayr staffe of a fadom and ay halfe longe: & arme grete of hasyll: wyllowe: or aspe. And bethe hym in ay hote ouyn: & sette hym euyn Thenne lete hym cole & drye a moneth. Take thenne & frette

hym faste wyth a cockeshotecorde: and bynde hym to a fourme or ay.eyry square grete tree. Take thenne a plumers wire that is eyry and strepte & sharpe at the one ende. And hete the sharpe ende in a charcole fyre tyll it be whyte: and brenne the staffe therwyth thorugh: euer strepte in the pythe at bothe endes tyll they mete. And after that brenne hym in the nether ende wyth a byrde brothes & wyth other broches eche gretter than other. & euer the grettest the laste: so that ye make your hole aye tapre were. Thenne lete hym lye styll and kele two dayes. Unfrette hym thenne and lere hym drye in ay hous roof in the smoke tyll he be thrugh drye ¶ In the same season take a fayr perde ofgrene haspll & bethy hym eyry & strepghte. and lete it drye with the staffe. And whan they bey drye make the perde mete vnto the hole in the staffe: vnto halfe the length of the staffe. And to per fourme that other halfe of the roppe. Take a fayr shote of blacke thorn: rabbe tree: medeler. or of Jenypre kytte in the same season: and well bethyd & strepghte. And frette theym togyder fetely: soo that the roppe maye iustly entre all in to the sayd hole. Thenne shaue your staffe & make hym tapre were. Thenne vprell the staffe at bothe endes wyth longe hopis of prey or latoy in the clennest wise wyth a pyke in the nether ende fastnyd wyth a rennynge vyce: to take in & oute youre roppe. Thenne set your roppe ay handfull within the ouer ende of your staffe in suche wise that it be as bigge there as in ony other place above. Thenne arme your roppe at thouer ende downe to ý frette wyth a lyne of. vj. heeres. And dubbe the lyne and frette it fast in ý toppe wyth a bowe to fasten on your lyne. And thus shall ye make you a rodde soo preuy that ye maye walke therwyth: and there shall noo man wyte where abowte ye goo. It woll be lyghte & full nymbyll to fyshe wyth at your luste. And for the more redynesse loo here a fygure therof in example.:



After that ye haue made thus your rodde: ye must lerne to coloure your lynes of here in this wyse. ¶ Fyrste ye must take of a whyte horse tayle the lengest here and

fayrest that ye can fynde. And euer the rounder it be the better it is. Departe it in to.vj.partes:and euery parte ye shall colour by hymselfe in diuers colours. As yelowe:grene:browne:tawney:russet.and duske colours. And for to make a good grene colour on your heer ye shall doo thus. ¶ Take smalle ale a quarte and put it in a lytyll panne:and put therto halfe a pounde of alym. And put therto your heer: and lete it boylle softly half an houre. Thenne take out your heer and lete it drye. Thenne take a potell of water and put it in a panne. And put therin two handfull of oolays or of wyrey. And presse it wyth a tyle stone:and lete it boylle softly half an houre. And whan it is yelow on the scume put therin your heer wyth halfe a pounde of copporose betyn in powdre and lete it boylle halfe a myle wayes: and thenne sette it downe:and lete it kele fyue or syxe houres. Then take out the heer and drye it. And it is thenne the fynest grene that is for the water. And euer the more ye put therto of copporose the better it is.or elles in stede of it verdgrees.

¶ A nother wyse ye maye make more brygher grene as thus lete woode your heer in an woodefatte a lyght plunket colour And thenne lethe hym in olde or wyrin lyke as I haue sayd:sauynge ye shall not put therto neyther copporose ne verdgrees.

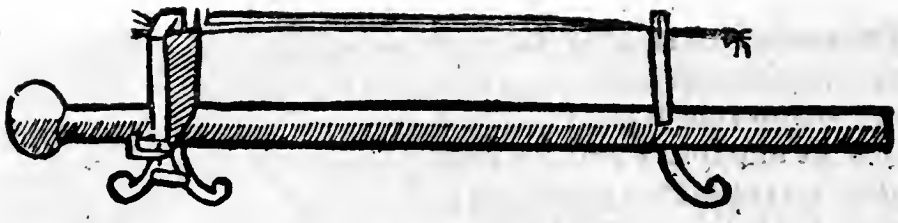
¶ For to make your heer yelow dyght it wyth alym as I haue sayd before. And after that wyth olays or wyrin wythout copporose or verdgrees. ¶ A nother yelow ye shal make thus. Take smalle ale a potell:and stampe thre handful of walnot leues and put togider:And put in your heer tyll that it be as deye as ye woll haue it. ¶ For to make russet heer. Take stronge lye a pynt and halfe a pounde of sote and a lytyll iuce of walnot leuys & a quarte of alym:and put theym alle togyder in a panne and boylle theym well. And whan it is colde put in youre heer tyll it be as derke as ye woll haue it. ¶ For to make a browne colour. Take a pounde of sote and a quarte of ale:and sethe it wyth as many walnot leuys as ye maye. And whan they were blacke sette it from the fire. And put therin your heer and lete it lye stylle tyll it be as browne as ye woll haue it.

¶ For to make a nother browne. Take strong ale and sote and temper them togyder.and put therin your heer two dayes and two nyghtes and it shall be ryght a good colour.

¶ For to make a tawney coloure. Take lyme and water & put theym togyder: and also put your heer therin foure or fyue hours. Thenne take it out and put it in a Tanners ose a day: and it shall be also fyne a tawney colour as nedyth to our purpoos ¶ The syrte parte of your heer ye shall kepe styll whyte for lynes for the dubbyd hoke to fysshe for the trought and graylyn ge and for smalle lynes for to rye for the roche and the darse.

When your heer is thus colourid: ye must knowe for whi che waters and for whyche seasons they shall serue. ¶ The grene colour in all clere water from Aprylle tyll Septembre. ¶ The yelowe coloure in euery clere water from Septembre tyll Nouembre: For is is lyke ỳ weedys and other manere grasse whiche growyth in the waters and ryuers whan they bey brokey. ¶ The russet colour seruyth all the wynter vnto the ende of Aprylle as well in ryuers as in poles or lakys ¶ The browne colour seruyth for that water that is blacke de dissyhe in ryuers or in other waters. ¶ The tawney colour for those waters that bey hethy or moryshe.

Now must ye make youre lynes in this wyse. Fyrste lo = ke that ye haue an Instrument lyke vnto this fygure portrayed folowynge. Thenne take your heer & kytte of the smalle ende an hondfull large or more; For it is neyther stronge nor yet sure. Thenne torne the toppe to the taylle eue ryche ylyke moche. And departe it in to thre partyes. Thenne knytte euery part at the one ende by hymself. And at the other ende knytte all thre togyder: and put ỳ same ende in that other ende of your Instrument that hath but one clyft. And sett that other ende faste wyth the wegge foure fyngers in alle shorter than your heer. Thenne twyne euery warpe one wayp & ylyke moche: and fastey theym in thre clystes ylyke strenghte. Take thenne out that other ende and twyne it that wayp that it woll desyre ynough. Thenne strepne it a lytyll: and knytte it for vn doynge: and that is good. And for to knowe to make your In= strument: loo here it is in fygure. And it shall be made of tree saynge the bolte vnderneth: whiche shall be of yeen.



When ye haue as many of the lynkys as ye suppose wol suffyse for the length of a lyne: thenne must ye knytte theym togyder wyth a water knotte or elles a duchys knotte. And whan your knotte is knytte: kytte of ý voyde shorte endes a shawe brede for the knotte. Thus shal ye make your lynes fayr & fyne: and also ryght sure for ony maner fysshe. ¶ And by cause that ye sholde knowe bothe the water knotte & also the duchys knotte: loo theym here in fygure caste vnto the lyknesse of the draughte.

Ye shall vnderstonde that the moost subtyll & hardyste craft in makynge of your harnays is for to make your hokis. For whoos makyng ye must haue fete fyles. thyn and sharpe & smalle betey: A semy clam of prey: a bender: a paypr of longe & smalle tongys: an harde knyfe somdeale thycke: an anuelde: & a lytyll hamour. ¶ And for smalle fysshe ye shall make your hokes of the smalest quarell nedlys that ye can fynde of stele & in this wyse. ¶ Ye shall put the quarell in a redde charkcole fyre tyll that it be of the same colour that the fyre is. Thenne take hym out and lete hym kele: and ye shal fynde him well alayd for to fyle. Thenne reyse the bende wyth your knyfe and make the poynt sharpe. Thenne alaye hym agayn: for elles he woll breke in the bendyng. Thenne bende hym lyke to the bende fygured hereafter in example. And greter hokes ye shall make in the same wyse of greter nedles: as brodeners nedlis: or taylers: or shomakers nedlis spere poyntes &

of shomakers nalles in especyall the beste for grete fysshe. and that they bende atte the poynt whan they bey assayed/for elles they bey not good ¶ Whan the hoke is bendyd bete the hynder ende abrode: & fyle it smothe for fretynge of thy lyne. Thenne put it in the fyre agayn: and peue it an easy redde hete. Thenne sodaynly quenche it in water: and it woll be harde & strongē. And for to haue knowlege of your Instrumentes: lo theym here in fygure portrayd.

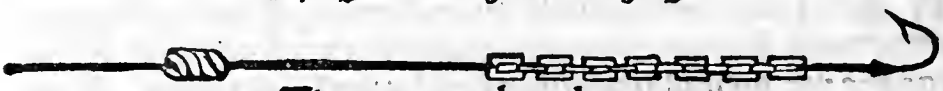
When ye haue made thus your hokis: thenne must ye set theym on your lynes acordynge in gretnesse & strength in this wyse. ¶ Ye shall take smalle redde silke. & yf it be for a grete hoke thenne double it: not twynnyd. And elles for smale hokys lete it be syngle: & therwyth frette thycke the lyne there as the one ende of your hoke shal sytte a strawe brede. Then̄ sette there your hoke: & frette hym wyth the same threde ỳ two partes of the lengthe that shall be frette in all. And whan ye come to the thyrde parte thenne torne the ende of your lyne agayn vpon the frette dowble. & frette it so dowble that other thyrde parte. Thenne put your threde in at the hose twys or thries & lete it goo at eche tyme rounde abowte the perde of your hoke. Thenne wete the hose & drawe it tyll that it be faste. And loke that your lyne lye euermore wythin your hokys: & not wythout. Thenne kytte of the lynys ende & the threde as nygh as ye mayr: saynge the frette.

Now ye knowe wyth how grete hokys ye shall angle to euery fysshe: now I| woll tell you wyth how many heeres ye shall to euery manere of fysshe. ¶ For the menow wyth a lyne of one heere. For the waryng roche: the bleke & the

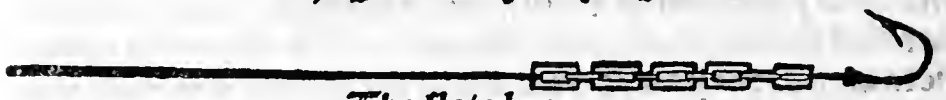
goggy & the ruffe wyt a lyne of two heerys. For the darse & the grete roche wyth a lyne of thre heeres. For the perche: the floū der & bremet with foure heeres. For the cheuey chubbe: the bre me: the tenche & the ele wyth. vj. heeres. For the troughte: grap lynge: barbyll & the grete cheuyy wyth. ix. heeres. For the grete troughte wyth. xij. heeres: For the samoy wyth. xv. heeres. And for the pyke wyth a chalke lyne made browne with your brow ne colour aforsayd: armyd with a wyre. as ye shal here herafter whay I speke of the pyke.

¶ Your lynes must be plumbid wyth lede. And ye shall wyte ꝑ the nexte pūbe vnto the hoke shall be therfro a large fote & mo re. And euery plumbe of a quantyte to the gretnes of the lyne. There be thre manere of plūbis for a grounde lyne rennynge. And for the flote set vpon the grounde lyne lyenge. x. plumbes Joynynge all togider. On the grounde lyne rennynge. ix or. x. smalle. The flote plūbe shall be so heuy ꝑ the leest plucke of o= ny fysshe maye pull it downe in to ꝑ water. And make your plū bis rounde & smothe ꝑ they stycke not on stonys or on weedys. And for the more vnderstondynge lo theym here in fygure.

The grounde lyne rennynge



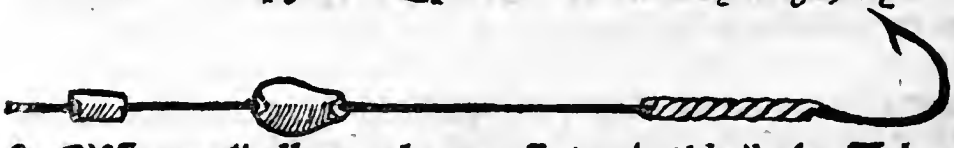
The grounde lyne lyenge.



The flote lyne

The lyne for perche or tenche.

The lyne for a pyke: ¶ Plūbe: Corke armyd wyth wyre



Yemme shall ye make your flotys in this wyse. Take a fayr corke that is clene without many holes. and bore it

thrugh wyth a smalle hote preyr: And putt therin a penne lusse and strenghte. Euer the more slote the gretter penne & the gre ter hole. Thenne shape it grete in the mydis and smalle at bo the endys. and specyallyr sharpe in the nether endes and lyke vn to the fygures folowynge. And make theym smothe on a grynd dyng stone: or on a tyle stone. ¶ And loke that the slote for one heer be nomore thay a pese. For two heeres: as a beene. for twel ue heeres: as a walnot. And soo euery lyne after the proporcōn. ¶ All maneer lynes that bey not for the groūde must haue slo tes. And the rennynge grounde lyne must haue a slote. The ly enge grounde lyne wythout slote.

NOw I haue lernyd you to make all your harnays. He= re I woll tell you how ye shall angle. ¶ Ye shall angle: vnderstonde that there is. vj. maneer of anglyng. That one is at the grounde for the troughte and other fisshe. A no= ther is at ý grounde at ay arches or at a stange where it ebbyth and flowyth: for bleke: roche. and darse. The thyrde is wyth a slote for all maneer of fysshe. The fourth wyth a menow for ý troughte wythout plumbe or slote. The fyfth is rennynge in ý same wyse for roche and darse wyth one or two heeres & a flye. The syxte is wyth a dubbyd hoke for the troughte & graylyng ¶ And for the fyrste and prynceyyall poynt in anglynge: kepe ý euer fro the water fro the sighte of the fysshe: other feere on the londe: or ellys behynde a bussche that the fysshe se you not. For yf they doo they wol not byte. ¶ Also loke that ye shadow not the water as moche as ye may. For it is that thynge that woll soone frape the fysshe. And yf a fysshe be afraied he woll not bi te longe after. For alle maneer fysshe that fede by the grounde ye shall angle for theym to the botom. soo that your hokys shall renne or lye on the grounde. And for alle other fysshe that fede

aboue pe shall angle to theym in the mydes of the water or somdeale bynethe or somdeale aboue. For euer the gretter fisshe the nerer he lyeth the botom of the water. And euer the smaller fysshe the more he swymmyth aboue. ¶ The thyrde good poynt is what the fysshe bytyth that pe be not to hasty to smyte nor to late. For pe must abide tyll pe suppose that the bayte be fere in the mouth of the fysshe and therme abyde noo longer. And this is for the groūde. ¶ And for the flote what pe se it pullyd softly vnder the water: or elles carryed vpon the water softly: thenne smyte. And loke that pe neuer ouersmyte the strengthe of your lyne for brekynge. ¶ And yf it fortune you to smyte a grete fysshe wyth a smalle harnays: thenne pe must lede hym in the water and labour him there tyll he be drowned and ouercome. Thenne take hym as well as pe cay or maye. and euer bewaar that pe holde not ouer the strengthe of your lyne. And as moche as pe may lete hym not come out of your lynes ende strenghte from you: But kepe hym euer vnder the rodde and euermore holde hym strenghte: soo that your lyne may sultyne and beere his leppes and his plungys wyth the helpe of your roppe & of your honde.

Here I woll declare vnto you in what place of the water pe shall angle. Ye shall angle in a pole or in a stondinge water in euery place where it is ony thynge depe. There is not grete chopse of ony places where it is ony thynge depe in a pole. For it is but a prysoy to fysshe. and they lyue for ÿ more parte in hungre lyke prisoners: and therfore it is the lesse maystry to take theym. But in a ryuer pe shall angle in euery place where it is depe and clere by the grounde: as grauell or claye wythout mudde or weedys. And in espetyall yf that there be a manere whyrlynge of water or a couert. As ay holow bank: or grete rotys of trees: or longe wedes fletyng aboue in the water where the fysshe maye couere and hyde theymselfat certayn tymes what they lyste Also it is good for to angle in depe stykke stremys and also in fallys of waters and weares: and in floode gatys and mylle pyttes. And it is good for to angle where as the water restyth by the banke: and where the streme rennyth nygh there by: and is depe and clere by the grounde

and in ony other places where ye may se ony fysshy houe or hane ony feedynge.

NOw ye shall wyte what tyme of the daye ye shall angle ¶ From the begynnynge of May vntyll it be Septembre the bytynge tyme is early by the morowe from foure o fy cloche vnto eyghte of the cloche. And at after none from foure of the clocke vnto eyghte of the clocke: but not soo good as is in the mornynge. And yf it be a colde whystelyng wynde and a derke lowrynge daye. For a derke daye is moche better to angle in thay a clere daye. ¶ From the begynnynge of Septembre vnto the ende of Aprylll spare noo tyme of the daye: ¶ Also many pole fysshes woll byte beste in the none tyde. ¶ And yf ye se ony tyme of the daye the trought or graylynge lepe: angle to hym wyth a dubbe acordynge to the same month And where the water ebbyth and flowyth the fysshe woll byte in some place at the ebbe: and in some place at the flood. After ꝑ they haue restynge behynde stangnys and archys of brydgys and other suche manere places.

HEre ye shall wyte in what weder ye shall angle. as I sayd before in a derke lowrynge daye whanne the wynde blowyth softly. And in somer season whay it is brennynge hote thenne it is nought. ¶ From Septembre vnto Aprylll in a fayr sonny daye is ryght good to angle. And yf the wynde in that season haue ony parte of the Orynent: the weder thenne is nought. And whay it is a grete wynde. And whay it snowyth reynyth or hayllyth. or is a grete tempeste as thondyr or lightenynge: or a wolyy hote weder: thenne it is noughte for to angle.

NOw shall ye wyte that there bey twelue manere of ympedymentes whyche cause a may to take noo fysshe. Without other comyn that maye casuelly happe. ¶ The first is yf your harnays be not mete noo fetly made. The seconde is yf your hayres be not good noo fyne. The thyrde is yf that ye angle not in bytynge tyme. The fourth is yf that the fysshe be frayed wt the syghte of a may. The fyfth yf the water be very thycke: whyte or redde of ony floode late falley. The syxte yf the fysshe skyre not for colde. The seuenth yf that the weder

be hote. The eyght yf it rayne. The nynthe yf it hayll or snow tálle. The tenth is yf it be a tempeste. The enleuenth is yf it be a grete wynde. The twelfyfth yf the wynde be in the Eest; and that is worste For comynly neyther wynter nor somer ý fysshe woll not byte thenne. The weste and northe wyndes bey good but the south is beste.

AND now I haue tolde you how to make your harnays: and how ye shall fysshe therwyth in al poyntes Reason woll that ye knowe wyth what baytes ye shall angle to euery manere of fysshe in euery moneth of the yere; whyche is all the effecte of the craft. And wythout whyche baytes knowey well by you all your other craft here toforn auayllyth you not to purpose. For ye cay not brynge ay hoke in to a fysshy mouth wythout a bayte. Whiche baytes for euery manere of fysshy and for euery moneth here folowyth in this wyse.

FOr by cause that the Samoy is the moost stately fysshy that ony may maye angle to in fresshe water. Therfore I purpose to begyn at hym. ¶ The samoy is a gentyll fysshe: but he is comborous for to take. For comynly he is but in depe places of grete ryuers. And for the more parte he heldyth the mydds of it: that a may maye not come at hym. And he is in seasoy from Marche vnto Mygheimas. ¶ In whyche seasoy ye shall angle to hym wyth thyse baytes whay ye maye gete theym. Fyrste wyth a redde worme in the begynnynge & endynge of the seasoy. And also wyth a bobbe that bredyth in a dunghyll. And specyally wyth a souerayy bayte that bredyth oy a water docke. ¶ And he byttyth not at the grounde: but at ý flote. Also ye may take hym: but it is seldom seey with a dubbe at suche tyme as whay he lepyth in lyke fourme & manere as ye doo take a troughte or a grayalynge. And thyse baytes bey well prouyd baytes for the samoy.

THe Troughte for by cause he is a right deyntous fysshy and also a ryght feruente byter we shall speke nexte of hym. He is in seasoy fro Marche vnto Mygheimas. He is oy clene gravely groūde & in a streme. Ye may angle to hym

all tymes wyth a grounde lyne lyenge or rennynge: sauyng in leppynge tyme. and thenne wyth a dubbe. And ely wyth a rennynge grounde lyne. and forth in the daye wyth a flote lyne. ¶ Ye shall angle to hym in Marche wyth a menew hangyd on your hoke by the nether nesse wythout flote or plumbe: drawynge vp & downe in the streme tyll ye fele hym taste. ¶ In the same tyme angle to hym wyth a groūde lyne with a redde worme for the moost sure. ¶ In Aprill take the same baytes: & also Inneba other wyse nampd. vij. eyes. Also the canker that bredyth in a grete tree and the redde snayll. ¶ In May take y stone flye and the bobbe vnder the cowe torde and the sylke worme: and the bayte that bredyth on a fern leyf. ¶ In Iuyn take a redde worme & nyppe of the heed: and put on thyn hoke a codworme byforn. ¶ In Iuyll take the grete redde worme and the codworme togyder. ¶ In August take a flesshe flye & the grete redde worme and the fatte of the bakon: and bynde abowte thy hoke. ¶ In Septembre take the redde worme and the menew. ¶ In Octobre take the same: for they bey specyall for the trought all tymes of the yere. From Aprill tyll Septembre ỳ trough leppth. thenne angle to hym wyth a dubbyd hoke acordyng to the moneth) wyche dubbyd hokys ye shall fynde in then de of this treatyse; and the monethys wyth theym.:

The grayllynge by a nother name callyd vmbre is a delycyous fysshe to mannys mouthe. And ye maye take hym lyke as ye doo the trought. And thyse bey his baytes. ¶ In Marche & in Aprill the redde worme. ¶ In May the grene worme: a lytyll breyled worme: the docke canker. and the hawthorn worme. ¶ In Iune the bayte that bredyth betwene the tree & the barke of an oke. ¶ In Iuyll a bayte that bredyth on a fern leyf: and the grete redde worme. And nyppe of the hede: and put on your hoke a codworme before. ¶ In August the redde worme: and a docke worme. And al the yere after a redde worme.

The barbyll is a swete fysshe but it is a quasy meete & a peryllous for mannys body. For comynly he ceuyth an introduxion to ỳ Febres. And yf he be eten raw: he maye be cause of mannys dethe: wyche hath oft be seen Thy-

se be his baytes. ¶ In Marche & in Apryll take fayr freshe che se: and laye it on a borde & kytte it in small square peces of the lengthe of your hoke. Take thenne a candyl & brenne it on the ende at the poynt of your hoke tyll it be yelow. And thenne bynde it on your hoke with fletchers sylke: and make it rough lyke a welbede. This bayte is good all the somer seson. ¶ In May & June take ý hawthorn worme & the grete redde worme. and nyppe of the heed. And put on your hoke a codworme before. & that is a good bayte. In Juyll take the redde worme for chepf & the hawthorn worme togyd. Also the water docke leyf worme & the hornet worme togyder. ¶ In August & for all the yere take the talowe of a shepe & softe chese: of eche lyke moche: and a lytyll hony & grynde or stampe theym togyd longe. and tempre it tyll it be tough. And put therto floure a lytyll & make it on smalle pellettys. And ý is a good bayte to angle wyth at the grounde And loke that it synke in the water. or ellys it is not good to this purpoos.

The carpe is a deyntous fysshe: but there bey but fewe in Englonde. And therfore I wrytte the lasse of hym. He is ay euyll fysshe to take. For he is soo stronge enarmyd in the mouthe that there maye noo weke harnaysholde hym. And as touchynge his baytes I haue but lytyll knowlege of it And me were loth to wrytte more than I knowe & haue proued But well I wote that the redde worme & the menow bey good baytys for hym at all tymes as I haue herde saye of persones credyble & also founde wrytey in bokes of credence.

The cheuyn is a stately fysshe & his heed is a deyty morsell. There is noo fysshe soo stronglye enarmyd wyth scalys on the body. And bi cause he is a stronge byter he ha the the more baytes whiche bey thyse. ¶ In Marche the redde worme at the grounde: For comynly thenne he woll byte there at all tymes of ý yere yf he be ony thinge hungry. ¶ In Apryll the dyche canker that bredith in the tree. A worme that bredith betwene the rynde & the tree of ay oke The redde worme: and the ponge frosshys whay the fete bey kyt of. Also the stone flye the bobbe vnder the cowe torde: the redde snaylle. ¶ In May ý

bayte that bredyth on the oyser leyf & the docke canker togydꝛ
vpon your hoke. Also a bayte that bredyth on a ferñ leyf: ý cod
worme. and a bayte that bredyth on ay hawthorñ. And a bayte
that bredyth on ay oke leyf & a sylke worme & a codworme to-
gyder. ¶ In June take the cꝛeket & the dorre & also a red wor-
me: the heed kytte of & a codworme before: and put theym on ý
hoke. Also a bayte in the oyser leyf: ponge frosthys the thre-fete
kitte of by the body: & the fourth by the knee. The bayte on the
hawthorñ & the codworme togyder & a grubbe that bredyth in
a dunghyll: and a grete gresshop. ¶ In Juyll the gresshop & the
humbylbee in the medow. Also ponge bees & ponge hornettes.
Also a grete brended flye that bredith in pathes of medowes &
the flye that is amonge pysmeers hyllys. ¶ In August take
wortwormes & magotes vnto Mygyhelmas. ¶ In Septembre
the redde worme: & also take the baytes whay ye may gete the
ym: that is to wyte Cherpes: ponge myce not heerpd: & the hou
se combe.

The breeme is a noble fysshe & a deyntous. And ye shall
angle for hym from Marche vnto August wyth a redde
worme: & cheñe wyth a butter flye & a grene flye. & with
a bayte that bredyth amonge grene rede: and a bayte that bre
dyth in the barke of a deed tree. ¶ And for bremettis: take mag
gotes. ¶ And fro that tyme forth all the yere after take the red
worme: and in the ryuer browne breede. Moo baytes there bey
but they bey not easy & therfore I lete theym passe ouer.

A Tenche is a good fysh: and heelith all manere of other
fysshe that bey hurte yf they maye come to hym. He is
the most parte of the yere in the mudde. And he stryryth
moost in June & Julyp: and in other seasons but lytyll. He is ay
eyll byter. his baytes bey thyse. For all the yere browne bree
de tostyd wyth hony in lykness of a butteryd look: and the gre
te redde worme. And as for cheyf take the blacke blood in ý her
te of a shepe & floure and hony. And tempre theym all togyder
somdeale softer than paast: & anoynt therwyth the redde wor-
me: bothe for this fysshe & for other. And they woll byte moche
the better therat at all tymes.

¶ The perche is a daynteuous fysshe & passynge hollow and

a free bytyng. Thyse bey his baytes. In Marche the redde worme. In Aprill the bobbe vnder the cowe tode. In May the slothorn worme & the codworme. In June the bayte that bredyth in an olde falley oke & the grete canker. In Jupll the bayte that bredyth on the asper lepf & the bobbe that bredeth on the dung hyll: and the hawthorn worme & the codworme. In August the redde worme & maggotes. All the yere after the red worme as for the beste.

¶ The roche is an easy fysshe to take: And yf he be fatte & pen nyd thenne is he good meete. & thyse bey his baytes. In Marche the most redy bayte is the red worme. In Aprylll the bobbe vnder the cowe tode. In May the bayte ý bredyth on the oke lepf & the bobbe in the dunghyll. In June the bayte that bredith on the asper &, the codworme. In Jupll hous flyes. & the bayte that bredith on an oke. and the notworme & mathewes & maggotes tyll Mygthelmas. And after ý the fatte of bakon.

¶ The dace is a gentyll fysshe to take. & yf it be well refet they is it good meete. In Marche his bayte is a redde worme. In Aprylll the bobbe vnder the cowe tode. In May the docke canker & the bayte on ý slothorn and on the okeny lepf. In June the codworme & the bayte on the asper and the whyte grubbe in ý dunghyll. In Jupll take hous flyes & flyes that brede in pyssmer hylles: the codworme & maggotes vnto Mighelmas. And yf the water be clere ye shall take fysshe whan other take none And fro that tyme forth doo as ye do for the roche. For comyn ly theyr bytynge & theyr baytes bey lyke.

¶ The bleke is but a feble fysshe. yet he is holsom His baytes from Marche to Mygthelmas be the same that I haue wrytey before. For the roche & darle saupnge all the somer season almo che as ye maye angle for hym wyth an house flye: & in wynter season wt bakon & other bayte made as ye herafter may know.

¶ The ruf is ryght an holsom fysshe: And ye shall angle to him wyth the same baytes in al seasons of the yere & in the same wise as I haue tolde you of the perche: for they bey lyke in fysshe & fedinge saupnge the ruf is lesse. And therfore he must haue ý smaller bayte.

¶ The flounder is an holsom fisshe & a free. and a subtyll bytere in his manere: For comynly whan he soukyth his meete he fe-

opth at grounde. & therfore ye must angle to hym wyth a gro
unde lyne lyenge. And he hath but one maner of hayte. & that
is a red worme. Whiche is moost chepe for all maner of fysshe.
¶ The gogeyn is a good fysshe of the mochenes: & he byteth wel
at the grounde. And his baytes for all the yere beyn thyse. ý red
worme: codworme: & maggotes. And ye must angle to hym wt
a flote. & lete your bayte be nere ý botom or ellis on ý groñde.
¶ The menow whan he shynith in the water theñ is he bytter
And though his body be lytyll yet he is a rauenous biter & an
egre. And ye shall angle to hym wyth the same baytes that ye
doo for the gogyn: saufynge they must be smalle.
¶ The ele is a quasy fysshe a rauendour & a deuourer of the bro
de of fysshe. And for the pyke also is a deuourer of fysshe I put
them bothe behynde all other to angle. For this ele ye shall fyn
de an hole in the grounde of the water. & it is blewe blackysshe;
there put in your hoke tyll that it be a fote wythin ý hole. and
your bayte shall be a grete angyll twytch or a menow.
¶ The pyke is a good fysshe: but for he deuouryth so many as
well of his owne kynde as of other: I loue hym the lesse. & for
to take hym ye shall doo thus. Take a codlynge hoke: & take a
roche or a fresshe heering & a wyre wyth an hole in the ende: &
put it in at the mouth & out at the taylle downe by the ridge of
the fresshe heerynge. And thenne put the lyne of your hoke in at
ter. & drawe the hoke in to the cheke of ý fresshe heerynge. Theñ
put a plumbe of lede vpon your lyne a yerde longe from youre
hoke & a flote in mydway betwene: & caste it in a pyte where
the pyke vsyth. And this is the beste & moost surest craft of ta
kynge the pyke. ¶ Another maner takynge of hym there is.
Take a frosshe & put it on your hoke at the necke bytwene the
skynne & the body on ý backe half: & put on a flote a yerde ther
fro: & caste it where the pyke hauntyth and ye shall haue hym.
¶ Another maner. Take the same bayte & put it in Asa fetida
& rast it in the water wyth scorde & a corke: & ye shall not fayll
of hym. And yf ye lyst to haue a good sporte: thenne tye the cor
de to a gose fote: & ye shall se good halynge whether the gose or
the pyke shall haue the better.
NOw ye wote with what baytes & how ye shall angle to
euery maner fysshe. Now I wyll tell you how ye shall

kepe and fede your quycke baytes. Ye shall fede and kepe them all in generall: but euery manere by hymself wyth suche thynges in and on whiche they breede. And as longe as they bey quycke & newe they bey fyne. But whan they beylin a slough or elles deed thenne bey they nought. Oute of thyse bey excepted thre brodes: That is to wyte of hornettys: humbylbees. & waspys. whom ye shall bake in breede & after dyppe theyr heedes in blode & lete them drye. Also excepte maggotes: wyche whan thei bey bredde grete wyth theyr naturell fedynge: ye shall fede them fethermore wyth shepes talow & wyth a cake made of floure & hony. thenne woll they be more grete. And whan ye haue clensyd theym wyth sonde in a bagge of blanket kepte hote vnder your gowne or other warm thyng two houres or thre. then bey they beste & redy to angle wyth. And of the frosshe kyrte ỳ legge by the knee. of the grasshop the leggys & wynges by the body.

¶ Thyse bey baytes made to laste all the yere. Fyrste beey floure & lene flesshe of the hepis of a conyn or of a catte: virgyn were & sheppys talowe: and brayn theym in a morter: And thenne tempre it at the fyre wyth a lytyll purfyled hony: & soo make it vp in lytyll ballys & bayte therwyth your hokys after theyr quantyte. & this is a good bayte for all manere fresshe fysshe.

¶ A nother. take the sewet of a shepe & chese in lyke quantyte: & brayn theim together longe in a morter: And take thenne floure & tempre it therwyth. and after that alayn it wyth hony & make ballys therof. and that is for the barbyll in especyall.

¶ A nother for darse. & roche & bleke. take whete & sethe it well & thenne put it in blood all a dayn & a nyghte. and it is a good bayte.

¶ For baytes for grete fysshy kepe specyally this rule. Whan ye haue take a grete fysshe: vndo the mawe. & what ye fynde therin make that your bayte: for it is beste.

¶ Thyse bey the. xij. flyes wyth wyche ye shall angle to ỳ trouyght & grayllyng and dubbe lyke as ye shall now here me tell.

¶ Marche.

The donne flye the body of the donne wolle & the wyngis of the pertryche. A nother doone flye. the body of blacke wolle: the wynges of the blackyst drake: and the Jay vnd the wynge & vnder the tayle. ¶ Aprylle.

¶ The stone flye. the body of blacke wulle: & yelowe vnder the wynge. and vnder the tayle & the wynges of the drake. Jy the begynnynge of May a good flye. the body of roddyd wulle and lappid abowte wyth blacke sylke: the wynges of the drake & of the redde capons hakylle. ¶ May.

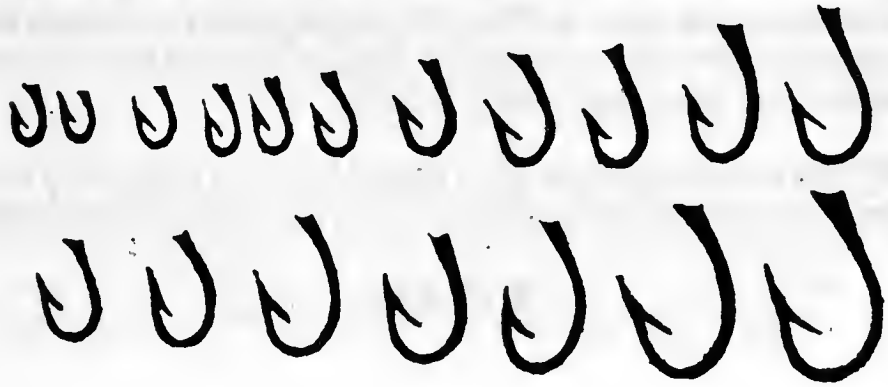
¶ The yelow flye. the body of yelow wulle: the wynges of the redde cocke hakylle & of the drake lytlyd yelow. The blacke louper. the body of blacke wulle & lappyd abowte wyth the herle of ỳ pecok tayle: & the wynges of ỳ redde capon wt a blewe heed.

¶ June. ¶ The donne cutte: the body of blacke wulle & a yelow lyste after eyther syde: the wynges of the bosarde bounde on with barkyd hempe. The maure flye. the body of doske wulle the wynges of the blackest mayle of the wylde drake. The tandy flye at sayntt Wyllyams daye. the body of tandy wulle & the wynges contrary eyther against other of the whytest mayle of ỳ wylde drake. ¶ Julyll.

¶ The waspe flye. the body of blacke wulle & lappid abowte wt yelow threde: the winges of the bosarde. The shell flye at sayntt Thomas daye. the body of greene wulle & lappyd abowte wyth the herle of the pecoks tayle: wynges of the bosarde.

¶ August. ¶ The drake flye. the body of blacke wulle & lappyd abowte wyth blacke sylke: wynges of the mayle of the blacke drake wyth a blacke heed.

¶ Thyse fygures are put here in ensample of your hokes.



¶ Here folowyth the order made to all those whiche shall haue the vnderstondynge of this forsayde treatyse & vse it for theyr pleasures.

YE that cay angle & take fysshe to your plesures as this forsayd treatyse techyth & shewyth you: I charge & requyre you in the name of alle noble men that ye fysshe not in noo poore mannes seuerall water: as his ponde: stewe: or other necessary thynges to kepe fysshe in wythout his lycence & good wyll. ¶ Nor that ye vse not to breke noo mannys gynnys lyenge in theyr weares & in other places due vnto theym. Ne to take the fysshe awaye that is takey in theym. For after a fysshe is takey in a mannys gynne yf the gynne be layed in the comyn waters: or elles in suche waters as he hireth: it is his owne propre goodes. And yf ye take it awaye ye robbe hym: whyche is a ryght shamfull dede to ony noble man to do ꝑ that the ups & brybours done: whyche are punysshed for theyr euyll dedes by the necke & otherwyse whan they maye be aspyed & takey. And also yf ye doo in lyke manere as this treatise shewyth you: ye shal haue no nede to take of other menys: whiles ye shal haue ynough of your owne takyng yf ye lyste to labour therfore. Whyche shall be to you a very pleasure to se the fayr bryght shynynge scalyd fysshes dyscryued by your craftyy meanes and drawey vpon londe. ¶ Also that ye breke noo mannys heggys in goynge aboute your dysportes: ne oppyn noo mannes gates but that ye shytte theym agayn. ¶ Also ye shall not vse this forsayd craftyy dysporte for no couetysenes to thencreasynge & sparynge of your money oonly: but prynceyppally for your solace & to cause the helthe of your body. and specyally of your soule. For whanne ye purpoos to goo on your dysportes in fysshyng ye woll not desyre gretly many persones wyth you. whiche mygte lette you of your game. And thenne ye maye serue god deuoutly in sayenge affectuously youre custumable prayer. And thus doynge ye shall eschewe & voyde many vices. as poylnes whyche is prynceyppall cause to enduce may to many other vyces. as it is ryght well knowey. ¶ Also ye shall not be to rauenous in takyng of your sayd game as to moche at one tyme: whyche ye maye lyghtly doo yf ye doo in euery poynt as this present treatyse shewyth you in euery poynt. whyche sholde lyght

ly be occasyon to dystroye your owne dysportes & other men=
nys also. As whan ye haue a suffyrynt mese ye sholde couerte
nomore as at that tyme. ¶ Also ye shall beryr yourselfe to nou=
rysh the game in all that ye maye: & to dystroye all suche thyn
ges as bey deuoureys of it. ¶ And all those that done after this
rule shall haue the blessynge of god & sayntt Peyr; whyche he
theym graunte that wyth his precyous blood vs boughte.

¶ And for by cause that this present treatyse sholde not come
to the handys of eche vyle persone whyche wolde desire it yf it
were enprynted allone by itself & put in a lytyll plaunflet ther
fore I haue compylyd it in a greter volume of vyuerse bokys
concernynge to gentyll & noble men to the entent that the for
sayd vyle persones whyche sholde haue but lytyll mesure in the
sayd dysporte of fysshyng sholde not by this meane vtterly dys
troye it.

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